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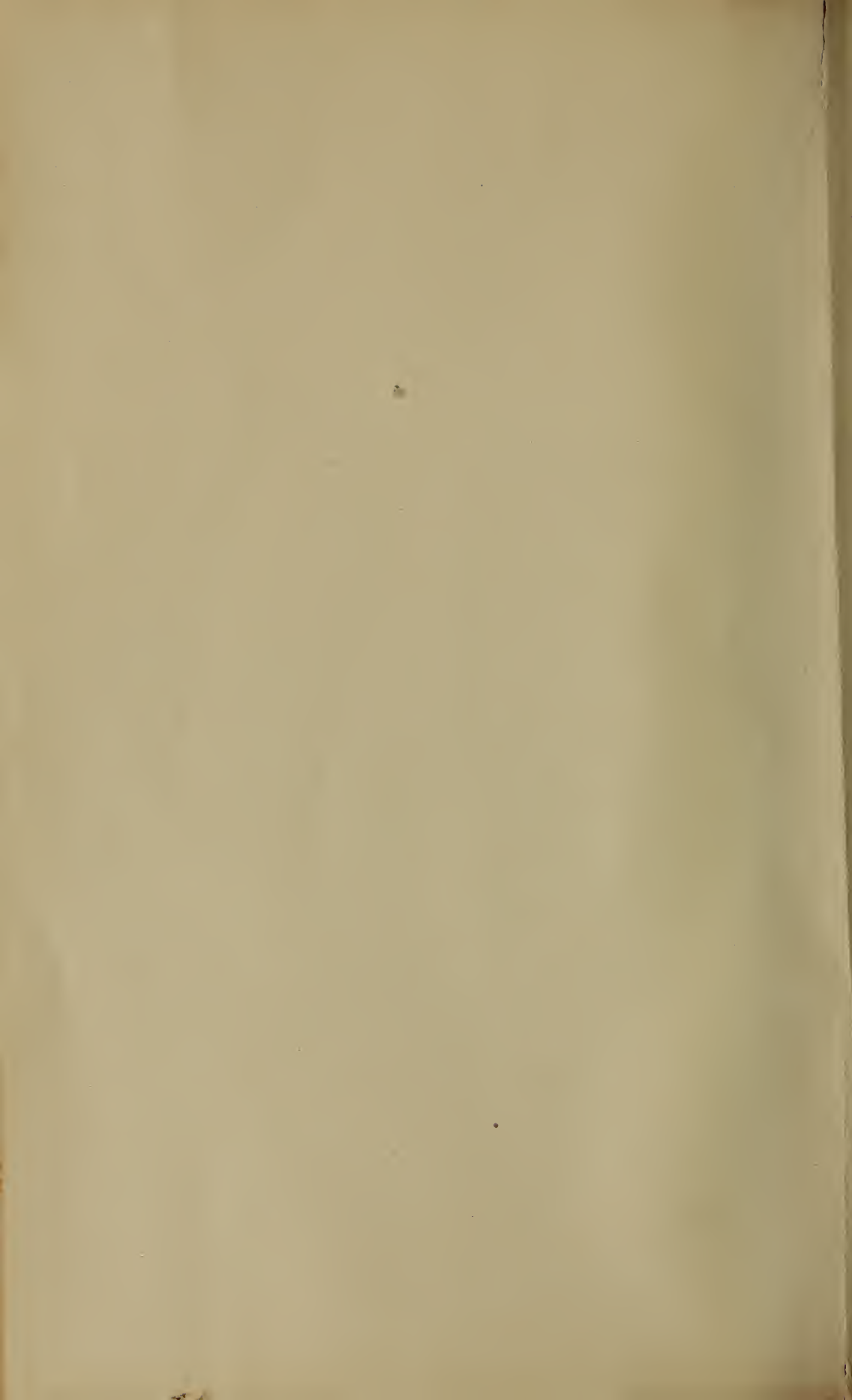
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A NEW READING OF THE NEW TESTAMENT.

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...
A Startling Religious Discovery.
...

A LECTURE

ON

Christ's Second Coming, A. D. 70.

BY

✓
CHARLES J. GUTEAU,

Lawyer and Theologian.

(ASHLAND BLOCK, CHICAGO.)

There be some standing here which shall not taste of death, till they see
the Son of man coming in His Kingdom.

MATT. xvi.: 28.

When ye shall see Jerusalem compassed with armies, then know that your
redemption draweth nigh.

LUKE xxi.: 20-28.

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1877.



A LECTURE

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"If I will that he" (John) "tarry till I come, what is that to thee?"

JOHN XXI.: 22.

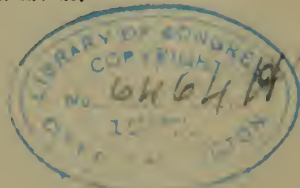
"When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."

MATT. X.: 23.

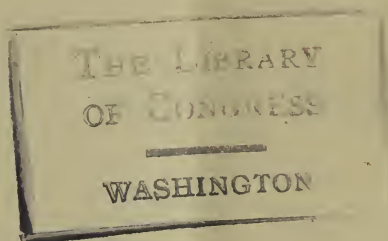
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THE AUTHOR'S PREFACE.

This lecture, it is believed, contains the truth about Christ's Second Coming, which has been hid these ages, and the author asks for it a careful and prayerful reception. He is in full sympathy with the Evangelical churches and desires their active support herein. For four years, at home and abroad, Mr. Moody has turned the hearts of the people to the Master, and now the author asks them to search the Bible, with the aid of this Lecture, that they may know the truth concerning the Second Coming of the Son of Man.

Chicago, May, 1877.

Christ's Second Coming, A. D. 70.

For eighteen centuries Christendom has expected the second coming of Christ. From father to son, from generation to generation, this idea has come down from the primitive church. He never has come (save as herein stated), and never will. In examining this subject we wipe away the tradition, and mist, and unbelief of past ages, and stand on the words of Jesus Christ, and the expectations of Paul and the primitive Christians. We imagine ourselves with Christ and Paul in Judea. We believe they said what they meant, and meant what they said. They were addressing plain people, and we take them at their words.

In Matthew x. 23, we have the first reference to Christ's coming. Therein He tells His disciples: "When they persecute you in this city, flee ye into another; for verily—*i. e.*, truly, truly, mark what I say—I say unto you, ye shall not have gone over the cities of Israel till

THE SON OF MAN BE COME."

In Matthew xvi. 28, Mark ix. 1, and Luke ix. 27. (We quote Matthew. Mark and Luke record the same idea, and so does John, in John xxi. 22.) "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom;" in Luke x. 9, "to heal the sick and preach the Kingdom of God is come nigh unto you;" in the tenth, eleventh, and twelfth verses, that if any city receive them not, they are still to preach, "The Kingdom of God is

come nigh unto you" (meaning their hearers); in verse twelve, "That it shall be more tolerable in *that* day (meaning the day of His coming, when He would judge them), than for that city;" in Luke xii. 35, to keep "their lights burning;" in verse thirty-six, "And be ye yourselves like unto men that wait for their lord when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately;" in verse forty, "Be ye therefore ready, for the Son of Man cometh at an hour when ye think not;" in verse fifty-six, addressing the people, "Ye hypocrites! Ye can discern the face of the sky and of the earth; but how is it that ye discern not *this time*?" (thereby meaning the time of their judgment, at His coming, then close at hand); in Matthew xxvi. 29 (Mark xiv. 25, and Luke xxii. 16-18, also record the same idea), "I say unto you, I will not drink henceforth of the fruit of this vine (He is talking about the Lord's Supper) until that day (meaning the day of His coming) when I drink it with you in My Father's Kingdom." All this plainly means that Christ said He would "come again," within the lifetime of His contemporaries, and take His disciples with Him to glory.

In Luke xvii. 24, 25, Christ says, associating the idea of His coming with the words "this generation" (by the words "this generation" He always means His contemporaries), "For as the lightning that lighteneth out of the one part under Heaven shineth unto the other part under Heaven, so shall also the Son of Man be in His day. But first must He suffer many things, and be rejected of this generation" (meaning his contemporaries).

In Matthew xxiv. 34, (also Mark xiii. 30, and Luke xxi. 32,) Christ uses the word "generation" with the same meaning. Therein He says: "Verily—*i. e.*, truly—I say unto you,

THIS GENERATION SHALL NOT PASS

till all these things be fulfilled;" viz., the destruction of Jerusalem (which occurred A. D. 70) and His second coming. "Heaven and earth," Christ adds (verse 35), with terrible emphasis,

"shall pass away, but my words shall not pass away," and therefore we conclude He came at the destruction of Jerusalem, "in the clouds of Heaven with power and great glory"—*i. e.*, within the generation of His contemporaries.

In the 14th, 15th, 16th, and 17th chapters of John (he only records it) Christ discourses tenderly to His disciples (not to the world) as He is about to leave them and return to the bosom of the Father. Among other cheering things, He tells them: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also."—John xiv. 2, 3. "I will not leave you comfortless; I will come to you. Yet a little while and the world seeth Me no more. At that day (meaning the day of His second coming) ye shall know that I am in My Father, and ye in Me and I in you."—John xiv. 18, 19. "Ye have heard how I said unto you, I go away and come again unto you."—John xiv. 28. "If I will that he (John) tarry till I come, what is that to thee?" says Christ to Peter (John xxi. 22), which is a clear intimation that John should live till Christ came—*i. e.*, till the destruction of Jerusalem, A. D. 70.

THE LOCALITY OF CHRIST'S COMING.

The *locality* of Christ's coming was "in the clouds of Heaven," directly over Jerusalem—*i. e.*, at the place of His greatest earthly agony. At His first coming He was crucified at Jerusalem. At His second coming he stood over Jerusalem, "in the clouds of Heaven with power and great glory," judging the "quick and dead."

THE TIME OF CHRIST'S COMING.

We ascertain the *time* of Christ's coming thus: "Immediately after the tribulation of those days,"—*i. e.*, immediately after the destruction of Jerusalem and the tribulation preceding it,

says Matthews xxiv. 29, 30, 31; (also Mark xiii. 24, 25, 26, 27, and Luke xxi. 25, 26, 27, 28,) "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken; and *then* shall appear the sign of the Son of Man in Heaven and *then* shall all the tribes of the earth mourn, and *they*—*i. e.*, "the tribes," (see Revelation i. 7,) shall see the Son of Man coming in the clouds of Heaven with power and great glory. And He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other." Again, he says, Matthew xxiv. 33: "When ye shall see all these things," meaning the desolation of Jerusalem and the tribulation preceding it, "know that it," *i. e.*, My coming "is near, even at the doors." Again, he says, Luke xxi. 20: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh," *i. e.*, that Jerusalem is about to be destroyed, and my words concerning it fulfilled, "and when these things (he continues in verse 28) begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh," *i. e.*, that "I am about to come and take you with me to glory," and, therefore, we conclude: (1), that the destruction of Jerusalem; (2), the coming of Christ; and (3), as the consequence of His coming the "redemption" of his disciples, to whom he was speaking, were simultaneous events.

JERUSALEM DESTROYED.

In Matthew xxiv. (also, Mark xiii., and Luke xxi.) Christ predicts the occurrence of certain events, before his coming, which we now examine. "Verily I say unto you (verse 2), there shall not be left here (meaning the temple) one stone upon another, that shall not be thrown down." History records the destruction of Jerusalem and the temple thus: "About A. D. 66 (American Cyclopaedia, vol. 9, 621) the Jews, goaded to despair by the tyranny of the Romans, revolted, took possession of Jeru-

saalem and defeated a Roman army commanded by Certius Galus, Governor of Syria. This was the beginning of the disastrous war which ended in the complete destruction of Jerusalem: In A. D. 70, Titus, after a long and vigorous siege, took the city, and his soldiery, maddened by the obstinate resistance of the defenders and their own repeated fruitless attempts and great losses, spared neither age nor sex. Thousands of Jews, seeing all hope lost, threw themselves headlong from the towers, turned their swords against their own breasts, rushed into the flames, or fell fighting the enemy. Titus himself was unable to control the rage of his troops, and with regret saw the temple destroyed by the flames, and the principal towers demolished, which he had intended to preserve as memorials of his own victories." According to Josephus, 1,100,000 Jews perished in this siege, and 97,000 were carried into captivity. The walls of Jerusalem were leveled, the dwellings demolished, the temple burned, and Mount Moriah literally plowed over; and thus Christ's prediction, made A. D. 33, or shortly before his crucifixion, was literally fulfilled. Everything he foretold concerning the temple, city, and people of the Jews was fulfilled in the most astonishing manner. It was witnessed by Josephus, a Jewish contemporary of Christ, and who is acknowledged to be a historian of indisputable veracity on all those transactions concerning the destruction of Jerusalem. The wars and rumors of wars, the Antichrists, the famines, the pestilences, the earthquakes, the "great tribulation such as was not since the beginning of the world; no, nor ever shall be," etc., etc., spoken of by the evangelists as events preceding Christ's coming, all came to pass prior to the destruction of Jerusalem. Josephus records the occurrence of these great events as a matter of history of which he was an eye-witness; but he knew nothing of the Scripture containing Christ's prophecy. He speaks contemptuously of Christ, as "one Jesus, a country fellow, who went about crying with a loud voice, 'Woe, woe, to the city, to the people, and to the temple.'" The whole land of Judea is represented at

that time, "as a woman in grievous travail." Christ Himself said upon *that* generation (meaning his contemporaries) should "come *all* the righteous blood shed upon the earth." "Verily, I say unto you, all these things shall come upon this generation." (Matthew xxiii. 35, 36.) And it did come. Christ's contemporaries crucified God's only Son, and, therefore, the Almighty cursed them by sending upon them "such tribulation as was not since the beginning of the world, no, nor ever shall be." (Matthew xxiv. 21.) All this would immediately precede Christ's coming, and therefore we conclude He came immediately *after* these events, *i. e.*, at the destruction of Jerusalem, A. D. 70.

In Matt. xxiv. 14, Christ says, "The gospel must be preached in all the world (meaning as it existed in His day), for a witness unto all nations, and then shall the end come" (not the end of the world, but of the primitive church and Jewish nation. They were judged both quick and dead at Christ's coming.)

Paul records the universal publication of the gospel thus, Rom. i. 8: "Your faith is spoken of throughout the whole world" (meaning the world as it existed in his day). Rom. x. 18, Your faith is spoken of "unto the ends of the world." Col. i. 23, The gospel was "preached to every creature under heaven," whereof he was a minister. 1 Thess. i. 8, "Your faith is spoken of in every place." 2 Thess. i. 3, "Your faith groweth exceedingly." 2 Tim. iv, 17, That he had preached the gospel unto "all the gentiles." And, therefore, on the words of Jesus Christ that the end should come immediately after

THE UNIVERSAL PUBLICATION OF THE GOSPEL,

we conclude the end did come; *i. e.*, the end of the primitive church and Jewish nation, which He judged at His second coming.

THE ADVENT OF ANTICHRIST.

The coming of Antichrist is predicted before Christ's coming in Matt. xxiv. 5, 11, 24; in 2 Thess. ii. 3; in 2 Tim. iii. 1 to 9,

13; in 2 Peter ii. 1, 2; in 2 Peter iii. 3, 4; in 1 John iv. 1; and Jude 18, 19. In 1 John ii. 18, 19, 22, and 1 John iv. 3, we are told that Antichrist has come, whereby "we know it is the last time," thereby meaning that John and his contemporaries knew they were on the verge of Christ's coming, because the appearance of Antichrist was the *sure* sign that Christ would speedily appear. John wrote about A. D. 69, or a year before the destruction of Jerusalem.

HOW CHRIST CAME.

"Behold He cometh with clouds (Rev. i. 7), and every eye shall see Him, and they also which pierced Him, and all the kindreds of the earth shall wail because of Him." Christ, at His second coming, was a conquering hero. He judged the righteous and wicked, the quick and dead, of the primitive church and Jewish nation, and they *did* "see Him" coming "with power and great glory."

"For, as the lightning cometh out of the east (says Christ, Matthew xxiv. 27), and shineth even unto the west, so shall also the coming of the Son of Man be;" *i. e.*, it was an instantaneous event, "in the clouds of heaven." He came like a thief at night, snatched the righteous part of the primitive church and the righteous dead of past ages, and hurried with them into glory. Perhaps the memory of His sufferings here below haunted Him, and He tarried not! He came like a mighty rushing wind, destroyed Jerusalem, judged the wicked, took His own, and back He went to the bosom of the Father. Since then He has ruled the nations of the earth.

On nearly

EVERY PAGE OF THE NEW TESTAMENT

we find the speedy coming of Christ "in the clouds of heaven with power and great glory," held up by Matthew, Mark, Luke and John, whose testimony we have examined, and by Paul, Peter, James and John the Revelator, whose expectations we now examine, as an event which would give to the "saints" of the prim-

itive church and Jewish nation a secure and glorious redemption. It was the consummation of their effort—the reward of their faith and devotion to the Master, and yet, for eighteen centuries Christendom has known it not! The very curse, Paul says (2 Thes. ii. 11) should come upon the church has been upon it since Christ came A. D. 70. “And for this cause (thereby meaning the unbelief of the Antichrist part of the primitive church, concerning Christ’s coming, then at hand), God shall send them (meaning the Antichrist part of the primitive church, and which the so-called Christian church since has represented) strong delusion,” that they should “believe a lie,” and Christendom for eighteen centuries has not known the truth touching Christ’s second coming.

THE APOSTLES’ EXPECTATIONS.

The magnitude and ramifications of this subject will not permit of an exhaustive review in one lecture. We shall examine it in detail hereafter. We now show the expectations of Paul and Peter and James and Jude and John the Revelator, concerning this great event, to the end, we may establish beyond controversy that Jesus Christ said he would “come again,” within the lifetime of his contemporaries; that the primitive Christians were daily and hourly expecting His return to take them with Him to glory; and that, as a matter of fact, He did come at the destruction of Jerusalem, “in the clouds of heaven, with power and great glory.” In examining this subject we pierce the tradition and unbelief of eighteen centuries. We want to know the truth concerning this great event. We believe we have received it, and that it is destined to revolutionize the theology of Christendom. We stand on the words of Jesus Christ concerning his own coming, of Paul, his great apostle, of John the Revelator, of James, and of Jude.

PETER’S NOTION.

Peter’s notion, 2 Peter iii. 10, that the “burning up” of this physical globe and Christ’s coming are simultaneous events, we

are bold to reject in view of his record, as uninspired and false. He alone had that idea. Christ and Paul and John taught it not. And yet, even Peter expected the coming of Christ within the lifetime of his contemporaries. In 1 Peter iv. 7, he says, "The end of all things is at hand," *i. e.*, I expect the speedy coming of Christ; in 2 Peter i. 16, he speaks of the "coming of our Lord Jesus Christ;" in 2 Peter iii. 10, "the day of the Lord will come as a thief in the night;" in 2 Peter iii. 12, "looking for and hastening unto the coming of the day of God."

We live nearly 1,900 years after Peter, and this globe has not burned yet. And, therefore, we conclude his notion, that Christ's coming and the burning up of this earth are simultaneous events, savors of the things of man, and not of God. Peter was a bold, impulsive, unlearned man. In many things "he was to be blamed." Paul "withstood him to the face." Peter "rebuked" the Master. No other disciple had the impudence to do that. He, thrice, solemnly denied the Son of Man in the darkest hour of His life on earth! In Luke xxii. 31, 32, Christ says to Peter: "Behold, Satan hath desired to have you, but I have prayed for thee that thy faith fail not. When thou art converted, strengthen thy brethren." In Ephesians ii. 7, Paul says: "That in the ages to come He (*i. e.*, God) might show the exceeding riches of His grace in His kindness towards us through Christ Jesus," which opposes Peter's notion that the "burning up" of the earth and Christ's coming (which he himself believed was at hand when on earth) are simultaneous events. We believe Peter's notion—that Christ's coming and the destruction of this physical universe are simultaneous events—has darkened the mind of Christendom these eighteen centuries, touching His coming, more than anything in the Bible, and we submit it is high time he was rebuked. His idea is false, unscriptural, and a libel on Jesus Christ and Paul. If they had had such an idea they would have stated it. For eighteen centuries Christendom has argued thus: In 2 Peter iii. 10, 11, 12, it is said Christ's coming and the "burning up" of

the earth are simultaneous events. The earth has not burned yet ; therefore, Christ has not yet come. Therefore, we expect Him, and Christendom for eighteen centuries has expected Him—in vain. He never has come (save as herein stated), and never will.

WHY GOD ALLOWED PETER'S NOTION TO GO INTO THE BIBLE.

God wanted to curse the Antichrist part of the primitive church on account of their unbelief concerning the coming of Christ, and which the so-called Christian church since has represented, and therefore allowed Peter's notion to go into the Bible. See 2 Thess. ii. 11. Hereafter we shall develop this idea, and show that the Antichrist part of the primitive church and its successor, modern Christianity, are one and the same. The Christianity of Paul's church was wonderfully different in Spirituality and Holy Ghost power from any church since his time. We gladly admit many righteous people have lived on earth since Christ came, A. D. 70, but we insist that Christianity, as a church organization, has been a mockery. There has been no power in the church these eighteen centuries.

WHAT PAUL SAYS.

Paul's expectations concerning Christ's coming we gather thus : Rom. xiii. 12, " The night is far spent, the day is at hand ;" 1 Cor. i. 7, " Waiting for the coming of our Lord Jesus Christ ;" 1 Cor. i. 8, " That ye may be blameless in the day of our Lord Jesus Christ ;" 1 Cor. iv. 5, " Judge nothing, before the time, until the Lord come ;" 1 Cor. vii. 29, " The time is short " (*i. e.*, I expect the speedy coming of Christ) ; 1 Cor. xiii. 12, " Now, we see through a glass, darkly ; but then (referring to Christ's coming) face to face ;" 1 Cor. xv. 51, " We shall ^{not} all sleep " (meaning thereby that some of his contemporaries ~~should live~~ ^{would} till Christ came) ; 2 Cor. i. 14, He speaks of their rejoicing in " the day of the Lord Jesus ;" Phil. i. 6, " He which hath begun a good work in you will perform it until the day of Jesus Christ ;" Phil. i. 10, They are to be " without offense till the day of

Christ ;" Phil. ii. 16, " That I may rejoice in the day of Christ ;" Phil. iii. 20, " For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ ;" Phil. iv. 5, " The Lord is at hand ;" Col. iii. 4, " When Christ, who is life, shall appear, then shall ye also appear with Him in glory ;" 1 Thess. ii. 19, " Are not even ye in the presence of our Lord Jesus Christ at His coming ?" 1 Thess. iii. 13, He speaks of their hearts being established " in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints ;" 1 Thess. iv. 15, 16, 17, He says, " We which are alive and remain unto the coming of the Lord shall be caught up together with them (meaning the ' dead in Christ ') in the clouds to meet the Lord in the air ; and so shall we ever be with the Lord ;" 1 Thess. v. 2, " The day of the Lord so cometh as a thief in the night ;" 1 Thess. v. 4, " But ye brethren are not in darkness, that that day should overtake you as a thief ;" 1 Thess. v. 6, " Therefore, let us watch and be sober ;" 1 Thess. v. 23, " I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ ;" 2 Thess. i. 7, " Rest with us, when the Lord Jesus shall be revealed from heaven, with His mighty angels ;" 2 Thess. i. 8, " In flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ ;" 2 Thess. i. 9, " Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power ;" 2 Thess. i. 10, " When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day ;" thereby meaning the day of Christ's coming, which occurred at the destruction of Jerusalem, A. D. 70, when he judged the primitive church and Jewish nation. 2 Thess. ii. 1, 2, " That ye be not soon shaken in mind " on account of the speedy coming " of our Lord Jesus Christ ;" " The day of Christ is at hand." In 2 Thess. ii. 3, Paul predicts the coming of Antichrist before " that day shall come " (meaning the day of Christ's coming). In verse 7, he

says, "the mystery of iniquity doth already work." In 1 John ii. 18, and iv. 3 (as already noticed), we have the fulfillment of Paul's prediction. 2 Thess. iii. 5, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." 1 Tim. vi. 14, "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ;" 2 Tim. i. 10, He speaks of the "appearing of our Saviour Jesus Christ;" 2 Tim. i. 18, "The Lord grant unto him (Onesiphorus) that he may find mercy of the Lord in that day" (meaning the day of Christ's coming). In 2 Tim. iv. 1, 2, 3, Paul says, "That Jesus Christ shall judge the quick and the dead at his appearing," and exhorts Timothy "to preach the word in season and out of season," for the "time would come when they would not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears," and they should turn away their ears from the truth, and "be turned unto fables" (thereby meaning that Antichrist was abroad, which was a *sure* sign that Christ would speedily appear). 2 Tim. iv. 8, he speaks of a "crown of righteousness" which Christ would give him at His coming, and to them also "who love His appearing." Titus ii. 13, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Heb. x. 37, "For yet a little while, and He that shall come, *will come*, and will not tarry."

JAMES ON THE ADVENT.

James' expectations we gather thus: James v. 7, "Be patient, therefore, brethren, unto the coming of the Lord." James v. 8, "Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." James v. 9 "Behold, the judge standeth before the door."

VIEWS OF JOHN.

John wrote in the very last days of the primitive church, and we gather his expectations thus: 1 John ii. 18, "Little children (how tenderly he speaks), it is the last time (as Christ is about to appear and take us with Him to glory), and as ye

have heard that Antichrist shall come, even now are there many Antichrists, whereby we know it is the last time." 1 John ii. 28, "And now little children, abide in Him, that when he shall appear we may have confidence, and not be ashamed before Him at His coming." 1 John iii. 2, "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him." 1 John iii. 19, "We are of the truth, and shall assure our hearts before Him." Jude xxi., "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

We now examine

THE BOOK OF REVELATION

concerning Christ's second coming. In Rev. i. 1, we are told the things therein mentioned "must shortly come to pass." In verse 11, Jesus Christ says, "I am Alpha and Omega, the first and the last;" in verse 18, "I am He that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death;" in Rev. ii. 5, unto the angel of the Church of Ephesus, "Repent, or I will come unto thee quickly;" in verse 16, unto the angel of the Church in Pergamos, "Repent or I will come unto thee quickly;" in verse 25, unto the angel of the Church in Thyatira, "That which ye have already, hold fast till I come;" in Rev. iii. 3, unto the angel of the Church in Sardis, "If thou shalt not watch, I will come on thee as a thief;" in verse 11, "Behold, I come quickly;" in verse 20, "Behold I stand at the door and knock;" in Rev. xi. 14, "The second woe is past, and behold the third woe cometh quickly;" in Rev. xvi. 15, "Behold I come as a thief;" in Rev. xix. 7, "For the marriage of the Lamb is come;" in Rev. xxii. 6, he speaks of things "which must shortly be done;" in verse 7, "Behold I come quickly;" in verse 10, "The time is at hand;" in verse 12, "Behold, I come quickly to reward every man according to his works;" in verse 13, "I am Alpha and Omega, the beginning and the end, the first and the last." The very last words Jesus

Christ says in the Bible (Rev. xxii. 20), are: "Surely I come quickly." "Even so," says John, "come, Lord Jesus."

We have now examined

EVERY VERSE IN THE NEW TESTAMENT

touching Christ's second coming. Can any rational mind doubt but Jesus Christ *said* He would "come again" within the lifetime of his contemporaries; that Paul and the leaders of the primitive church expected Him, and that, as a matter of fact he did come at the destruction of Jerusalem, A. D. 70, "in the clouds of Heaven, with power and great glory," and judge the primitive church and Jewish nation? We submit this question to Christendom, and await an answer. We are ready to defend these views at any time and place. We believe we have received the truth concerning Christ's second coming, and we shall devote our life to preaching this gospel. For four years, at home and abroad,

MR. MOODY HAS TURNED THE HEARTS

of the people to the Master, and now we ask them to search the Bible to find out the truth concerning the second coming of the Son of Man.

In the interest of a sound theology it is of the utmost importance to know the truth about Christ's second coming. It is useless for Christendom to hope and pray for His coming, because it is a fact already accomplished. They may as well look it square in the face and adapt their faith and conduct to the fact. It is believed these views are destined to revolutionize the theology of eighteen centuries. Christendom must have a *new* theology—a theology to fit the fact that Christ came A. D. 70, and therefore never will again.

The great practical effect of this doctrine will be to establish the faith of Christendom in the Bible. This doctrine throws a calcium light upon the New Testament. It illuminates its otherwise mysterious words, verses, and chapters. No one can under-

stand the Bible without *this* theory of the second coming. It is a living stream of water running through the New Testament. This doctrine is the missing link, uniting primitive Christianity with modern Christianity, and, it is believed, Holy Ghost power will come to the church by a belief in this doctrine.

This doctrine *ends* the communion: "Do this," says Christ, "in remembrance of me, *till* I come." If we behold His coming eighteen centuries in the past, an ordinance commemorating Him as a conquering Hero would be appropriate.

A correct knowledge of Christ's second coming is almost as important as a knowledge of His first coming. At His first coming He was crucified at Jerusalem amid the scoffs of the world. At His second coming he was a conquering hero. He then judged the Jewish nation and primitive church, and since then He has ruled the nations of the earth.

JUDGMENT, SAYS PAUL,

comes first to the Jews; then to the Gentiles. At Christ's second coming God judged the Jews as a nation. For two thousand years, *i. e.*, since His covenant with Abraham, He sent upon them the rain and sunshine of religious discipline, and the harvest was reaped at Christ's second coming. For nearly two thousand years, *i. e.*, since Christ's coming, A. D. 70, the Gentiles have been under His care, and we believe the Gentile harvest is now at hand. (We shall develop this idea hereafter.) We believe we are living in "the dispensation of the fullness of times" (Eph. i. 10, Rom. xi. 25); that the second resurrection and final judgment are in the immediate future, which will end the Gentile harvest. At the final judgment Christ will judge the world from His throne in heaven, and He has no need to return to earth for any purpose.

We epitomize the history of the race thus: Adam, Noah, Abraham, Christ's birth, Christ's death and resurrection, Christ's second coming, A. D. 70. Christ's second coming is the pivotal

fact of history. Standing on it we gaze up and down the ages. We look back to Adam and forward to the present. We cannot extend the limits of this lecture. Hereafter we shall review history, profane and sacred, standing on Christ's coming A. D. 70, as the greatest fact of history.

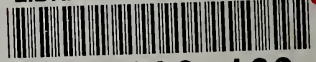
We believe these views are destined to shake Christendom worse

THAN MARTIN LUTHER DID

three centuries ago. We believe they are destined to unite all evangelical churches in Tabernacle form of worship, doing away with gorgeous and half-paid-for churches, to the end that the glory of God in these latter days may cover the earth as the waters cover the sea. We need the faith and simplicity of apostolic times, now that God is drawing near to earth once more. Men like John the Baptist, Paul the apostle, Luther, Calvin, Knox, Wesley, have been the world's reformers. Every one of them was a reformer, because he was a theologian who believed, and preached, and fought for the pure doctrines of the Word of God.

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